

*177 and the axe—the first in particular—to Cayúá agriculture can scarcely be
 412 overestimated. It is possible to clear larger pieces of forest at present than
 241 formerly, expending both less effort and less time to do so. It is no longer
 necessary to depend so heavily upon burning and reburning, nor to gather and
 pile up brush about the trunks of large trees to remove them by fire. With the
 use of the hoe and machete it is possible to keep crops free of weeds; a clean
kokwé is now largely a matter of the industriousness of its owner. Formerly it
 was much more difficult or technologically impossible to weed frequently.

*177 Machetes are the most important metal implement of all, for agriculture
 412 and for many other applications. Practically every adult male owns at least
 one machete, though it is usually a poor one, much diminished by resharpening
 or breaking of the point. Old machetes are relegated to household use when
 they become too small for field work (and this must be very small because some
 men are obliged to continue to use knives worn or broken down to no more than
 a foot in length). In the household they are used to pull roasted tubers from
 the fire, in the preparation of food, and the like. The old machetes are also
 used by the women for short digging implements in getting food from the
kokwé.

Not everyone owns a hoe or an axe, but axes seem to be the second most
 [426] essential (and the most expensive) metal implement. Borrowing is usually
 [313] possible, or the machete is simply made to do instead. Axes are primarily used
 in fetching and splitting firewood—although a machete will serve up to a
 point—and in felling the larger trees in the forest for clearing a *kokwé*. Felling
 the largest trees is very heavy and difficult work and usually impossible with
 a machete. The hoe is entirely restricted to agriculture, whereas axes and
 [241] machetes both may be used in housebuilding and honey gathering, and mache-
 [342] tes are also employed in certain kinds of hunting—usually with dogs—and
 [222] other activities. The hoe is used in weeding and in opening holes for planting
 [241] certain crops. Women have more to do with hoes than with either of the other
 [224] white-introduced tools, which are generally considered implements of male use.

In agriculture, practically the only aboriginal implement remaining today
 [562] is the digging and planting stick, or *sarakwé*. Corn, especially, is always planted
 *178 with the *sarakwé*, and the implement actually has much to recommend it in
 412 the log and stump-strewn *kokwé*. The *sarakwé* is primarily, if not exclusively,
 an implement of female use. Bamboo knives, aboriginal implements, though
 [241] possibly not used in agriculture, have fallen into general discard except in
 [844] their ritual use in severing the natal cord of the newborn infant—an example
 of conservatism of technology associated with ritual practices.

*177 Before leaving the subject of metal tools introduced by way of accultura-
 342 tion, mention should be made of the use of the machete in modern house-
 412 building. Most obvious is the present wide-spread use of a type of "board"
 made from large trunks of *Isagura* bamboo, split open and flattened in a man-

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[WATSON] PLATE II

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FIG. 6. Recently fired lakud with beans coming up amongst the fallen and charred trunks.



FIG. 7. In a lakud, making holes for planting cuttings of mandioca. Hoe is the heavy type universally used.

FIG. 8. Woman planting corn with digging stick (sarakud). Hole just made is at her feet. Four or five (but always the same number) grains are dropped in, taken only from middle of the ear. In the background, a bamboo grove.



FIG. 9. Woman returning from clearing in forest (lakud) with back basket (adjak) loaded with produce. In her right hand she brings firewood, in her left is the worn-out machete she uses to harvest with. Note tumpline on basket.

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FIG. 10. Four women pounding corn in coordination. As many as five sometimes do this. The occasion is the preparation of *akut* for a village-wide drinking fest to be held in about three days.

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177 made up of those who have spent a large part of their lives out-
 178 side of the Indian aldeias, having lived in closer contact with the
 197 whites, speak and know only the modified type of the language,
 361 admitting that they have difficulty at times in understanding the
 speech of some of the older ones. I found very few of these cases.

361 Taquapirí, the aldeia under consideration in this article, is
 [101] located in the Federal Territory of Ponta Porã, between the
 [161] Brazilian settlements of União and Nhu Verã, about two leagues
 [628] from the Paraguayan border. At present about 175 individuals are
 counted in the aldeia, many of them relatives and friends of other
 Cayuá of the various groups of these Indians in the region, such
 as the Posto Indígena "Benjamin Constant," Mangá, Iguassutí,
 178 Ipeum, and Pirajuf. The Cayuá nowadays devote themselves
 433 intensively to agriculture, making large clearings, and devoting
 little time to hunting or fishing. Von Koenigswald states that at
 the beginning of the twentieth century, the period in which he
 traveled through the /33/ region, the same was not true. "Every
 Indian village maintains a small clearing with maize, mandioca,
 gourd, sweet potato..." (4).

4. Ibid., p. 7.

178 About 40 or 50 years ago, more or less, the restrictions with which
 131 the whites reduced the area of land that the Indians can use were
 423 becoming more accentuated. Today the Indians of Taquapirí
 648 are limited to a territory which is not watered by rivers that con-
 [175] tain a large amount of fish and which does not have forests with
 plentiful game either. This progressive diminution of the Indians'
 174 territory remains alive in the memory of part of the older men of
 177 the group. The introduction of the machete to this group, an
 412 event that took place at least in a period much earlier than the
 313 reduction of the Indians' territory on the part of the whites and
 which was going to facilitate the opening of the clearings in the
 forest, constituted another important factor of the change observed
 in the economy of the Cayuá /The index number for footnote 5

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is missing in the original text./

5. Ibid., p. 5.

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The discussion of the kinship system of the Cayuá can be divided into two distinct parts, kinship terminology and kinship behavior. The kinship behavior will be discussed first in terms of the life cycle and then in terms of reciprocal behavior.

Kinship Terminology

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The charts I, II, and III¹ represent diagrams of the kinship terminology of the Cayuá. Portuguese terms /translated into English for Chart I/ are used in these diagrams for simplification. The Cayuá terms are brought together in Chart IV.²

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The kinship system is classificatory, since the relatives of the lineage and the collateral ones are put together in the same class. The father's brother is classified with the father, and the mother's sister is classified with the mother, while the mother's brother and the father's sister are designated with distinct terms. The grandparents are distinguished only according to sex, and the terms that denominate the grandparents are also extended to their "siblings" (6).

6. "Siblings" are brothers and sisters who have the same mother and the same father.

All the grandchildren are put together in one class without any distinction, not even as to sex. In the generation of Ego the older brother is distinguished from the younger brother, and the older sister from the younger sister. These designations are extended to the /34/ parallel and cross cousins. The brother's children are son and daughter in the words of the man, and nephew and niece in the words of the woman. All the children of sons and daughters and nephews and nieces are grandchildren.

¹ [pp. 20 and 21 of translated text -- analyst]
² [pp. 22 and 23 of translated text -- analyst]